000 their cigarettes.] While we were sitting there a group of women came by
482 carrying firewood in their large net bags. Women carry large net bags
with the handle across their forehead and the bag over their back. Men
carry much smaller ones at their side with the handles over their shoulder.
562 The women went by us quickly with their eyes on the ground. When they were
past us, they stopped and a couple of the older ones spoke to some of the
men. They stood with their backs toward us, looking over their shoulders.
We have observed this back-to pose several times before. I don't know
whether it is an indication of their status with regard to men. They
always seem to be uncomfortable when they are in a male gathering.
Several times girls have gathered firewood for us to get pay in beads. They
will dump their firewood quickly and stand shyly away from any group of
men which might be there until they receive their pay. When we have seen
them in their own house, they have seemed much more sure of themselves,
but still tend to turn their backs to you and avoid your gaze. Old women
[855] are much less shy then younger ones. This situation is going to make it
[123] difficult for my special project, for children up to the age of four or
five are constantly with their mothers. I guess it will be a matter of
biding my time until I can make an entré into a family group. I feel
confident that this will be possible.

114 November 13, 1936. On the nights of the eighth, ninth, and tenth, there
132 was a terrific wind blowing in gusts which shook the house with their
violence. They blew our mosquito nets about and made it impossible to
[136] sleep. This wind also brought up a great cloud of hungry mosquitoes from
the Sepik which made the days intolerable also, so as a result, we did
very little work, but instead talked about how we wished we were home.

211 Tip made an excursion across the valley to the west toward Koriasi,
and there found a rather interesting thing. He came upon a small clearing

several clear and fresh days and cool nights - wonderful for sleep. And even more important is the fact that the mosquitos are very few. Why this is so we have no idea. There seems to be no rhyme or reason to their comings and goings. The natives have a belief that they move in a body at this time from the river villages, Yambon, Malu, etc., up to the Hongwem where they stop for a time. Then they visit each of the other Kwoma settlements in turn before moving off to the north.

Our gathering of data in the last week has largely been influenced by events in the lives of individuals and ceremonial affairs. Plans for the day's work which we make in the morning often fall by the way before noon. For example, a week ago a small boy who is often about the house came running in to say that Mar, one of the Hongwem youths who fetches water and firewood for us, was dead. We had given him permission to go to his bush house and garden over near Ambunti Mt. two days before, and he had gone off in good spirits. This gave us a jolt. We asked if he were "dead finish". The answer came "no got, dead liklik dasol".

We packed a few medicines and immediately started out with a half dozen of Mar's kin over the same gruelling track which had nearly killed us several weeks ago. When we arrived we found Mar sitting near a fire listless and moaning. They all agreed that it was a case of 'poison' because of the suddenness of the attack and because the patient could not 'talk straight'. Even we could notice that he was mouthing his words when we could get him to answer a question. He complained of intestinal pains, but no headache, and his temperature was exactly normal. We thought it best to get him back to his house proper and out of the wet swampy hollow where he was. He protested and did not have the strength to stand on his own feet. We gave him a strong purgative. During this time Wof, his father's older

578 seems that War wants to kill them, and Wof takes a negative attitude. His garden is next to Yelagu, and if War made a raid, it wouldn't be safe to work there. War then accused Wof of telling the Tug man of War's plans, and thus thwarting his plans because of the close connection between Tug and Yelagu. Wof denied it, and so the argument continues.

114 [372] [136] [576] I went down to Wof's house tonight after supper; people were sitting around the fire burning mosquitoes off their legs with a torch. Wof, who was at the house tamberan called Sin sin sin (greetings) very loudly. Kaya repeated this mockingly.

534 476 April 13, 1937. Afok and Fokotay are helping with the gong. Wof is conspicuously absent. He says he has to look out for food, and it's not his gong anyway. (Strain over the yelagu affair I think). Way is also absent (due to knife stealing I think). I haven't seen him since I got back.

123 863 Chinawe and Kum slept under the mosquito net enclosing the dining work room in my house last night, and Kum wet the floor. Kwiya and Afinok came this morning and were much upset about this, said they were going to spank Kum for it, and helped clean it up.

857 Marok came into the house and pounded Afi on the back a couple of times asking her what she was doing playing about when she should be working, getting firewood, etc. She ran away and down to the house.

224 784 226 [177] Mes is now our shoot boy, as Namb has quit. Yesterday Mes killed two gouria pigeons and this morning killed another one. Yat told him that he could not eat any. Mes realized that he should not eat them because he had killed them, but Gwiyap and Mar said that killing them with a musket was different from killing them with a spear, and that therefore it was all right. Mes was not convinced, however, and this morning he came out with the rationalization that Namb had continually missed shots because he had eaten birds he had shot.

1: Whiting E-5 (1936-1937) 1941
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132 Although there is slight variation in the amount of rainfall within the annual cycle, during the months of December, January, and February the Sepik is in flood. This fact is of such importance to the river people that they divide the year into periods of high and low water. This seasonal periodicity is also noted by the Kwoma, but it is significant to them only in so far as it affects their commerce with the river people.

136 Cassowaries, wildfowl, hornbills, cockatoos, pigeons, and a great many unidentified species of smaller birds abound in the region. The only large mammal is the wild pig. The natives report that there were formerly wallabies in the region but that now there are none. There are several varieties of small tree-climbing marsupials. Many species of bats of different size despoil the fruit trees.

137 The flora of the region is tropical. The trunks of giant trees support a mat of foliage fifty to sixty feet in the air, so dense that the sun scarcely filters through it, except where the natives have cleared a garden or house site. The swamp land is full of sago palms whose thorn-studded spathes make passage difficult. Small stands of areca and coconut palms mark the sites of habitations past and present. Betel pepper vines cling to the pawpaw, breadfruit, and paper mulberry
241 trees which the natives plant near each dwelling. Many varieties of yams, taro, and greens are grown as a first crop in Kwoma gardens; these are followed by a second crop of bananas and plantains of numerous varieties.

142 The Kwoma are short, stocky, negroid people with long heads, dark frizzly hair, medium thick lips, and skin color varying from light to dark brown.[2] The homogeneity in physical type is immediately apparent, although there is one family with two generations of strikingly aberrant members, whose skin is so blond that it sunburns. The so-called Papuan, or Semitic, nose-form occurs at random about as often as the dished type. Noses with straight bridges, however, are the most common.

[2] Their average height is five feet four inches, and their cephalic index is in the upper range of mesocephaly (71.7 to 83.6, average 77.4). These figures were taken from twenty adult males.

1: Whiting E-5 (1936-1937) 1941
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the general permissive attitude which a mother exhibits toward her infant suggests that she may also allow it freedom to discover this mode of gratification. On the other hand, the fact that older children are not permitted to masturbate in public might influence the mother to prohibit this type of behavior in her infant as well. The fact that both Kum and Merik, boys who were in the weaning period, fingered their genitals without being punished suggests a permissive attitude toward masturbation as perhaps the more plausible assumption.

Although a mother tries to protect her infant from pain inflicted by the natural environment, frequent experience with suffering is unavoidable. It is practically impossible for her to ward off the clouds of hungry mosquitoes that are continually present. The extreme temperature variations are often unpleasant. In the afternoon, with humidity at a maximum and the temperature around ninety degrees, the heat is stifling. By contrast, a damp foggy morning with the temperature at seventy is uncomfortably cold; I would shiver in a thick sweater while the natives huddled by their fires. Teething is another source of pain which every infant must endure. Yaws and malaria are prevalent diseases at Kwoma. Informants told me that no one ever grows up without contracting the former. Certainly few youths or adults can be seen who do not bear scars of yaws sores. The infant's physiological immaturity makes him for the most part dependent on his mother to help him cope with these natural pains just as he depends on her to feed him.

Crying is selected as the most effective response which a Kwoma infant can make both to pain and to hunger. It constitutes an injunction to the mother to discover the source of the trouble. Her first response is to present the breast. If this fails to quiet him, she tries something else. If she believes that the child is crying because he is too hot, she moves him away from the heat of her body. If she thinks he is cold, she cuddles him. If his crying calls her attention to a mosquito on him, she brushes it off and scratches the bite. If she suspects that sores from yaws are hurting him, she tries to move